THE ANSVVERE OF THE VICECHANCELOVR, THE DOCTORS, both the Proctors, and other the Heads of Houses in the Vniversitie of Oxford:

(*Agreeable, vndoubtedly, to the ioint and Vniforme opinion of all the Deanes and Chapters, and all other the learned & obedient Cleargy, in the Church of Eng:*

And confirmed by the expresse consent of the Vniversitie of Cambridge.)

To the humble Petition of the Ministers of the Church of England, desiring Reformation of certaine Ceremonies and Abuses of the Church.

Beware of the Concision. Philip. 3. 2.

Cum sub specie studij perfectionis, imperfectionem nullam tolerare possumus, aut in Corpore, aut in membris Ecclesiæ: tunc Diabolum me facere superbia, & hypocrisi seducere, noneamur.
Calv. advers. Anabap. Art. 2.

AT OXFORD,

Printed by Ioseph Barnes, and are to be sold in Paules Church-yard at the signe of the Crowne by [illegible] Waterson. 1603.

TO THE MOST RELIGIOVS, WISE, AND VERTVOVS PRINCE, our Most Gracious and dread Soveraigne, IAMES *by the Grace of God King of England, Scotland, France and Ireland, defendor of the faith, &c.*

THE awefull regard and high Reverence, which in duety we owe, and in all our demeanure wee desire to performe, vnto that *Sacred Person*, which it hath pleased the Lord our God, because he loved vs, to set vpon *his* throne as King, in *his* steede to rule over vs; togither with the detestation that we conceaue of their profane audacitie, and vngodly presumption, that haue adventured to put into those Maiestious hands, (farre vnfit to be so familierly abused) very Libels, & lewd Calumniatiõs of the present State, vnder a pretence of *Humble Petitions* & *Loyall advertisements*: hath caused vs (most Gracious and most dread Soveraigne,) to forbeare now a good while, and to with-holde the tendering of *this* our religious, (though otherwise but weake and slender) service, from

your owne moſt Excellent and Royall preſence; vntill *firſt* it had ſtaide for the Concurrencie of that other famous Vniverſitie; & *then* alſo had attended the graue & prudent approbation of Them, vnto whom in diſcretion we were to repaire, and by whom in duty we are to bee directed in matters of weight.

But nowe that we may, both ſafely vndertake before God and men, that our principall purpoſe *herein*, is the Propugnation of his ſacred Truth, the mainetenance of your Maieſties Lawes, the Peace of this Church, the quiet of the Common-wealth; and withal, doe perceaue by ſome apparant Arguments, that in their Iudgments, whereon we may better relie, then vpon our owne, there is no point *herein*, that is like to abalienate the gracious Favour, nor to impaire the Princely Clemency, which of late it pleaſed your moſt Excellent Maieſtie to extend generally vnto vs all, and ſince that alſo, vnto ſome One of our Societies in particular; (for which wee doe ever yeelde moſt humble and all poſſible thankes:) wee are therefore emboldened now at length, to offer vp vnto your moſt learned and Religious view, this our Anſwere to the *Reformors* Petition, & henceforth do lay it downe at your Maieſties feete. From whence whatſoever ſentence it ſhall receaue, we are ready, as becommeth vs, in all humility and contentment, therewithall to repoſe our ſelues and reſt ſatiſfied.

And this (we confeſſe, what great cõfort to our doubting and diſmayed minds) We nowe the rather adventure to do; becauſe we haue lately ſeene, & therby plainly vnderſtand, how theſe our deſires and endevours, for the preſervation of our Church government, though in their lowe and lowelie place, doe nay the leſſe, retaine a

due

due conformity with thoſe Noble Actes & Memorable Deſignementes (ſuch as are The ratifying of the Communion Booke; The publiſhing of that Proclamation. Octob. 24. The Iniunction to the L. Archb. for the repreſſing of Novelties in the Church; The Intention to provide of thoſe Cures, that ſuffer defect.)

By which your Maieſtie hath made knowne, your Gracious Reſolution, and Princely purpoſe as wel touching the Doctrine and Diſcipline, the Service and Ceremonies now taught and eſtabliſhed in this Realme, as alſo concerning the Miniſters of the Goſpel and their better Maintenance, their better ability to teach and their greater diligence in teaching, through out this whole Kingdome.

Vnto which Worthye Workes and moſt Chriſtian proiects, inſpired *from aboue* and managed with ſinguler wiſedome and godlineſſe, wee can but applude, with ſhoutings and great ioye, crying as it is in the Prophet: *Grace, Grace vnto it.* That as they proceede from the abundant *Grace* and goodneſſe of God plentifully infuſed into your Royall hearte: ſo they may redounde to High *Grace* & Glorie of your Maieſties moſt godly Gouernement, from generation to generation. And farther, Wee moſt hartelie deſire, that the Nobilitye, the Gentrie, and other of the Commons that haue power and opportunity by reaſon of their Impropriatiõs to put to their helping handes: wil bee no leſſe willing to ſette forward the laſt of thoſe religious Deſignes, then the two Vniverſities, that like poore Widdowes with their 2. Mits, are ready even to their vttermoſt, by ſuch conuenient meanes as may ſtand with their ſeverall States, to accompliſh the ſame. Nor that onely, but alſo are a- Zech. 4. 7.

ble and willing (vpon notice of your Maiesties Pleasure) to propose some other meanes for the amending of the State of the Cleargie; such as shall bee offensiue (wee hoape) vnto none that esteeme of them *as of the Ministers of Christ, and disposers of the secrets of God.*

Mal. 3.7. So may that come to passe, which Malachy speaketh., *There may bee store of meate in the Lordes house:* and then let vs proove him *therewith*, if Hee will not open the windowes of heaven vnto vs and power vs out a blessing without measure. Nowe the most high God, that when hee devided to the Nations their Inheritance and seperated the Sonnes of Adam, appointed the borders of *this* People and ordained that in the fulnesse of Time, your Maiestie shoulde sit vpon the Throne, and sway the Scepter of *this* Kingdome; the invisible and only wise God, that hath taken your Maiestie as a brande out of the fire, or as that Sheepe of Davids flocke, out of the mouth of the Lyon, and pawes of the Beare, to make you the Head of many Nations, and to sette you (in the time of our Calamity) as an hyding place from the winde, as a refuge from the tempest, as Rivers of water in a dry place, as the shaddow of a great Rocke in a weary land, to as many in this Realme, as loue the Peace of the Gospell of Christ; and therewith all hath given your Maiesty Davids Hart, to cōmon with your Princely selfe, and say *Quid retribuam?* What shall I render to the Lord for all his mercies towards me: He prosper the worke of his owne hands; hee perfect in your Maiesties hands the worke that he hath begunne, vntill the daie of Christ; He giue your Maiestie a long Life, a secure Kingdome, a safe Houſe, valiāt Armies, a faithful Senate, loyall Subiects, the VVorld at peace, & whatsoever the hart

of

of a Man or of a Monarch may deſire. He grant that the King, and the Kings Sonne, & the Kings Sonnes Sonne, for many generations may raigne over vs in all happines (if it be his will) even as long as the *Moone* endureth; and when there ſhall be an end of their Times, give both Him and Them that Inheritance Immortal and Vndefiled that fadeth not away, reſerved for them in Heaven.

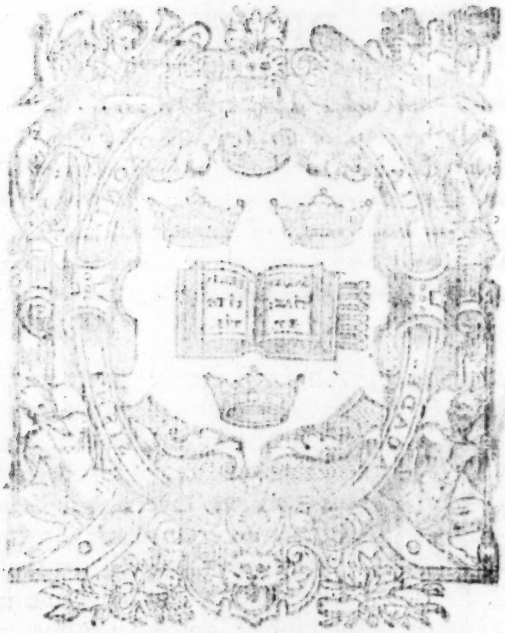
Your Maieſties moſt humble Subiectes

and dutifull Servants

The Vicechancelour, the Doctors, the Proctors, and other the Heades of Houſes in the Vniverſitie of Oxford.

OXONIENSIS
ACADEMIÆ

¶



THE PRÆFACE.

To the most Reverend, and Right Honorable the L. Archb. of Canterburie his Grace, Primate and Metropolitane of all England: the L. Buchurst, L. High Treasurer of England, and Chancelour of the Vniversity of Oxford: the L. Cecill of Esingden, Principall Secretarie to his Maiesty, and Chancelour of the Vniversitie of Cambridge; Lordes of his Maiesties most Honorable Privie Counsell.

MANY and excellent were the blessings, which it pleased Almightie God to bestowe vpon this Nation, by the Ministery of his chosen servant our late Soveraigne; yet none of thē were comparable vnto these, the Purity of Religion, perpetually supported by one Vniforme most ancient kind of commendable Church government; and the plenty of al māner of good Learning, abundantly derived from the two Wellsprings therof, into all the parts, both of the Church and Common-wealth. For the continuance, both of them and the rest, it was her wise and happy care, to select and take neere vnto her successively

Men of rare Endowmets & perſonal gifts, men of deepe iudgment, long experience, great moderation, louing Learning and fearing God. Whom therefore Shee did place in chiefeſt authority vnder her, that vnder her they might be the greater comfort to the Miniſtery, the better encouragemēt vnto Learning, the more noble countenance to Religion, and as the Prophet ſpeaketh [a] *ſet as bleſſings* to the whole Land.

[a] Pſal. 21. 6.

In this honorable rancke we cannot, (Moſt Reverend & Right Honorable) without open wrong, but acknowledge your Lordſhips to be ſecond vnto none of all your predeceſſours. The long experience that this kingdome hath had, of your honorable Imployments for the maintenance of Religion and Learning, as your ſeveral Places doe eſpecially require, would checke our want of duty, if we did diſſemble it; and, ſilence the detraction of any other, that ſhould goe about to impeace it.

Which as we recount with ſinguler comfort, for the daies that are paſt; ſo for the preſent, it is the very ſtay of our harts, that the ſame god, of his accuſtomed goodnes, hath given the ſame minde, vnto our moſt gracious and dread Soveraigne, to preſerue and propagate the ſame things in Church and Common-wealth, by the Godly care & prudent counſaile, of the very ſelfeſame Perſons. For had we not vnder his Princely wiſedome & clemency, ſuch immediate Patrones, (which now with long vſe, are growne into a very ſympathy of our eſtates;) to whō we might reſort in our needfull times of trouble: it would amate our mindes, and vtterly aſtoniſh vs in our vnderſtandings, to ſee the inſolent ēndevours & ſtraunge attempts, of fond Familiſts, abſurd Browniſts, & perfidious Papiſts; all of them with importunity, and ſelfe-conceited

ted confidence, intending and expecting the innovation of Religion, through the overthrow of the Cleargy, and ruine of the Vniverſities.

All which notwithſtanding, had not opened the dores of our lips, nor made way to this our juſt complaint; but that there came to our ſight, long ſince, „ *An humble petition of a Thouſand Miniſters at once*: Which we may well reſemble vnto ſtill running Streames, that are deepeſt there, where they ſeeme to be moſt calme. This wee beheld with great ſorrow of heart: conſidering how it is repleate, with vnthankefulnes towards God for his mercies towards vs; with iniury to *Her* gracious governmēt, whoſe Memorie be precious vnto all poſteritie; with reproach to their Fathers that begot them in the Goſpell; with preiudice to the Breaſts, that (if they be any thing) did give them ſucke; with contempt of their Brethren, and fellow Labourers at the leaſt, in the Lords harveſt.

Howbeit as lōg as it paſſed in private, vnder the name of a particular Motion, made to his moſt excellent Maieſty; we laid our hands vpon our mouthes, and with due reverence expected in ſilence, the wiſe reſolution of His religious heart.

But theſe men (as they are impatient of delay, or els to gaine credite with the people, on whom they greatly do rely) ſoone after, ſēd forth into al quarters of the Realme, ſtore of theſe pretended Petitions: accompanied with ſuch lewd, falſe, and abſurde ſuggeſtions; as if our noble King, had lent their Motion a favourable eare, and given it ſome kind of conſenting intertainment; as if in all this, They had done nothing, wherevnto they were not animated & encouraged, by ſome of ſpecial credite with his Highnes; as if ſome buſie headed ſtrangers, had vndertaken

ken their cauſe, & enſured the ſafe conduit of their weather beaten barge, to the haven of they hope. VVere there any ſuch; wee would requeſt them to remember, that it is neither manners nor diſcretion, to take vpon them in a *State*, wherein (for ought we know) they have nothing to doe. It may ſuffice, that they are partakers of the good things of the land; let them thanke god and the King, and be quiet. But wee are verily perſwaded, there are none ſuch; that this, as all the reſt, is given out vnder hand among their credulous adherents, onely *ad faciendum populum*. A tricke of theirs, with which we have bin long acquainted.

This courſe (Right Honorable) did make vs thinke, that nowe they had altered the nature of that foreſaide Schedule, and of an *Intitled Petition to his Maieſtie*, had made it a covert kind of *libell*. Whereby (ſecurely as they thought) they might depraue and ſlaunder, not only the Cõmunion Booke, but the whole eſtate of the Church, as it ſtandes reformed by our late Soveraige. Which vndue & diſhoneſt practiſe, having ſo changed the quality of their Petition; whether it hath brought the Contrivers and Preferrers of it within the compaſſe of that ſtatute. 1. *Eliz.*; and made them lyable to the Penalties of the ſame: we take not vpon vs to determine. Howbeit hereof we could not but take notice; that by their impunity, diverſe other very lewdly affected, have in diverſe parts of the kingdome, preſumed to trouble his Maieſtie, and taxe the State, with the like clamorous *libelles*, and defamatory ſupplications.

The conſideration whereof beganne to admoni h vs, that now it ſorted with our duty, to ſhewe our ſelues, as truly zealous, & carefully religious in the defence of the Church,

Church, for the quieting of mens mindes, and setling of their consciences, by some shorte animadversions vpon their proceedings: as these factious persons haue beene audaciously venterous, & preposteriously heedy, to manifest their malice; thereby to distract and draw the people, from their loue & liking of the present state. Whereunto wee were the rather invited, by the commendable example, of our Reverend brethren of the Vniversitie of *Cambridge*; who to make knowne their dislike of these & such like factious Schismatikes, haue passed *a grace* in their publike Congregation to this effect.

A grace passed in the Vniversity of Cambridge Iun. 4. 1603. against factious Puritaines.

Placet vobis, vt quicunq; doctrinam vel disciplinam Ecclesiæ Anglicanæ, vel eius partem aliquam, dictis aut scriptis, aut quocunq; alio modo, in Academiâ Cantabrigiensi publicè oppugnaverit: ab omni susceptogradu suspendatur, & à susscipiendo excludatur ipso facto.

By which their wise and necessary Decree, they haue not only encouraged vs, vnto this our Apology; but withall assured vs, that both they themselues, and (as we conceaue) many thousands moe, of the iudicious and obedient Ministers of this land: are ready to give vs the right hand of fellowship in this Worke, & willing to subscribe vnto the same, if the cause did necessarily require it, or the time would permitte.

But your Lordships know right well, that Truth obtaineth no great auctority, by the many voices that acknowledge it at once. And for our partes we vtterly condemne the course, that these Schismatikes haue therein taken. Who to bolster out their stale obiections and false calumniatiõs, haue trudged vp & downe diverse Shires, to get the consent, of they care not whom; so they may make vp the tale, and pretend a number. In which kind,

that

that was a notable Stratageme which (ſaue beſides the Authors purpoſe) we did light vpon of late. May it pleaſe your Lordſhips to haue patience, while wee propoſe it, and ſo leaue it to your Honorable cenſure.

2 *H. I.* a man that was of ordinary partes, & of as ordinarie place, when he lived among vs; is now, it ſeemes, become a principal Agent, and a ſpeciall Procurator of the publike cauſe among the factious. He, (much miſtaking in his ſtrong conceipt, that to inſinuate with a man of wiſedome, would bee ſufficient to fetch him over to that ſide.) Writes vnto One of eminent ſort among vs, after this fashion.

[a] Scilicet in Iune, when their Petition was Exhibited in April before

MOreover I am to let you to vnderſtande, that manie learned and godlie Miniſters, [a] *are about to exhibite to the Kings Maieſtie, a Petition for the Reformation of thinges amiſſe in our Church; vvherevnto a conſent of as many, as conveniently we can get, is verie behooefull. My opinion and truſt is concerning you, that you vvill bee, not only a partaker, but alſo a furtherer of this Chriſtian duetie. I haue ſent you here incloſed the* forme to bee ſubſcribed, *by all ſuch as haue good will to this purpoſe. I pray you let me haue an anſwere hereof from you, as ſoone as you may; vvith ſo many of your vvell affected friends hands thervnto, as ſhall be* (thought) *good. It is not intended that your Names ſhall bee raſhly ſhewed, to any mans preiudice, but bee reſerved to a fit opportunitie; if we ſhall perceiue, that they all togither being brought forth, will further our deſires and ſuit. Of the good ſucceſſe whereof, we conceaue good hope, thankes be to God. Thus beſeeching God to keepe and ſanctifie vs for his ſervice, and to give vs vviſedome in all thinges: I bid*

you

you hartely farewell. VVoodstreete, in London. the XXX. of Iune. 1603.

Yours to his power

H. I.

Post script. I could wish you to conferre with D. A. about this matter.

Thus much of the Letter:

Now the forme to be subscribed vnto, is this.

VVe whose names are vnder written doe agree to make our humble Petition to the Kings Maiestie, that the present state of the Church, may bee farther reformed in all things needefull; according to the rule of Gods holy worde, & agreeable to the example of other reformed Churches, which haue restored both the Doctrine & Discipline, as it was delivered by our Saviour Christ, and his holy Apostles.* *Note.

Your Lordships see the manner of the men. This collusion and coven, were very base betweene man & man. But for them, thus to vse their Soveraigne; first to giue him a Petition in the name of a Thousande, and then to scatter it abroad with this glosse, , *Of the good successe of our suite, we do conceaue good hope, thanks be to God*; Therby *ex post facto*, to begge and steale as many handes to it, as could be got: this is *such stuffe*, as wee will passe over with reference to that of *Tully* vnto *Antonie*; [a] *Tu autem eò liberior, &c.* It is the advantage some men haue, that they dare to do such things, as a modest Adversary cannot well reproue. But it is suteable to the Imputations they haue laide vpon their late Princes governement. And now also, whē his Maiesty shall frustrate their vaine ima-

[a] Philip. 2.

imaginations; they haue lefte their olde wont, if some of them doe not verifie that of the Poet,

Pers. Satyr. 1. *——Fermentum, & quæ semel intùs*
Innata est, rupto iecore, exibit Caprificus.

Howsoever; the Thing that we would specially obserue out of this Script; is in the māner of *Subscriptiō*. Where hence it doth most plainely appeare, that the Particulars specified in the Petition; are not the vtmost End whereat they aime; they haue another Marke.

„ *All thinges needefull according to the rule of Gods VVord, & agreable to the example of other reformed Churches*; is their Vdshopt. But is it so indeede? Why, They of the Petition *desire* (onely) *Reformation of certaine Ceremonies and Abuses: They neither as factious men affect a Popular Paritie in the Church, nor as Schismatickes, aime at the dissolution of the State Ecclesiasticall: their humble suite is, that the offences followving may bee removed, amended, qualified: They* (good men) *desire That vvhich shall be preiudiciall vnto none, but &c.* It is true; The voice of the Petition, might seeme to bee the voice of *Iacob*, though the hands of the Subscription appeare plainely to be the hands of *Esau*; were it not that there is also a Clause in their Petition. (Now that we haue their owne exposition of it, we can obserue it; and, that it is repeated thrice for failing, viz. *These and some other vsed, These and other such like; These vvith other such Abuses*,) which holdeth very good correspondency with the Forme of Subscription. Heretofore, wee coulde not tell what to make of those wordes, and therefore made them no answere. They seemed vnto vs a very *Nemo Scit*; a Mathematike Line, *divisibilis in semper divisibilia*: but now vpon this new Advertisement, having cōpared the,

we

we finde them Paralele, to thole *All things needefull, &c.* in the Subſcriptiõ: Which tell vs plainly, They wil never haue an ende, till either they haue ſet vp the Presbytery, Or elſe be cut of by Authority.

The third & laſt remarkeable matter, which we humbly referre vnto your Lordſhips due regard, is a certaine Semblance, which in this our halfe yeares ſilence, vvee haue obſerved in two cõtrary Factions, that haue ſhewed themſelues by their Petitions, diſcontented with the preſent State, & Eccleſiaſticall Government: namely in the *Papiſts* and the *Puritants*. Wee will vſe their owne ſtyle, and come as neere as we can, to their very words. 3

1 They Both intitle themſelues the Kings *afflicted ſubiectes*, and aboue all other, *his devoted ſervants*.

2 They Both pretend *an enforcement of a ſpeedy reconſe to his Maieſtie, for a preſent Redreſſe and Reformation*.

3 They Both cõplaine, of being overwhelmed with *enduring perſecution through loſſe of Living & Liberty*.

4 They both ground their Doctrine and Diſcipline vpon the *ſacred text of Gods word and Goſpell*.

5 They Both condemne the obedience of Proteſtantes to the Lawes Eſtabliſhed, to bee, not for Conſcience and zeale: but for *Morall honeſty, and feare of temporall puniſhment*, ſaith the *Papiſt*; *For their owne quiet, credit, and profit in the world*, ſaith the *Puritaine*.

6 They Both renoũce *a publicke alteratiõ, & diſſolutiõ of the State Eccleſiaſt*. but the One pleads for *a priuate Toleration*, the Other (forſooth) *for a Godly Reformation*.

7 They Both deny that they exhibite their Petitiõs, with *a tumultuous ſpirit, or with a diſloyal & Schiſmatical minde*. Of vvhich their Semblable Aſſertions, in argu-

ments ſo oppoſite, we might lay in a word, as the *Orator* doth of contrarie Opinions; *It cannot be that more then one of them ſhould poſſiblie be true, but it is verie poſſible, that both may be falſe.* Yet we rather take vp that in the Booke of * *Iudges*, and ſay of them and their deſignes:

* Iud. 15. 4.

Verily theſe men are like *Samſons Foxes*. They haue *their heades ſevered* indeed; the One ſort looking to the *Papacy*, the Other to the *Presbiterie*. But they *are tyed together by the tailes, vvith fire brandes betvveene them*. Which if they bee not quenched in time, are able to ſet the whole Land in a Combuſtion and Vprore.

Wherfore, ſeeing there doth appeere vnto your LL. in any of theſe, much more in the al, ſuch matter of moment, as might moue men of care, & ſome diſcretion to write in defence of thēſelues, & the preſent State; ſeeing in our māner of writing, we haue held that hand, (not by way of large diſcourſe, but as the brevity of Notes will ſuffer) which doth beſeeme a modeſt & ingenuous anſwore; ſeeing in neither of them there is any thing ſo offēſiue, or defectiue, or impertinent, but that, vnder leaue & licēce firſt humbly entreated & obtained, it may paſſe into the Preſence of his Excellent Maieſty, & there attend his moſt iudicious & learned Cenſure, yet ſo attēpered with his rare & ſinguler mildnes, as in it he is wont to accept the duty & ſervice of his meaner Subiects: wee doe *therfore* now beſeech your LL. that of your wonted favour, you wil accompany it with your graceful Preſēce, & as the Argument of our religious Affections in al humility preſent it to his Highnes; wee *Therefore* now entreate, that in the Honorable regard you haue of thoſe *Noble partes* of this Church, which God hath ſpecially betaken into your Protection; in the loyal remembrance

you

you retaine of Her Maieſtie that late was, and her happy Government; in the bounden dutie you owe to his Maieſtie that now is, and the Well doing of his whole kingdome; in the Piety and zeale which you beare to God, his Church, and to his Sacred Truth: you wil take occaſion *heereby*, Al as one man, ioyntly to imploy that great Grace, and high Favour, which God hath given you in the eies of your Soveraigne; to the preſent ſupporte of Religion, maintenaunce of Learning, defence of the Church, ſtrengthening the State, ſetling the mindes of the People, eſtabliſhing peace and tranquillity in the Land; by taking the *Foxes*, the little *Foxes*, which marre our Vines, that they beare ſmall Grapes; and by chaſing away the wilde *Boare* of the Wood, and the *Beaſts* of the Forreſt; that otherwiſe would eate them vp, and vtterlie deſtroy them. So God ſhall take Pleaſure in your Care and Conſcience; the King in your faithfull Service; his Subiects ſhal dwel ſafe, vnder the ſhadow of his Wings; and we your Clients ſhall ſend this teſtimony after you: Many Patrones of the Cleargie, many Chauncelours of the Vniverſities, *have done vertuouſly, but Theſe ſurmounted them all.*

Now the God that giveth both Glorie, and Grace, giue your LL. all manner of Graces fitte for your High Callings in this World; and That farre moſt excellent and eternall waight of Glorie, in the VVorld to come.

Your Lordſhips in all dutie,

The Vicechancelour, the Doctors, the Proctors, and other the Heades of Houſes in the Vniverſitie of Oxford.

IMmediately after the Printing of our answere to the Petition, there came vnto vs, a verie kinde and wel-penned Letter, concerning this matter. Which wee might not suppresse, (though it bee but rudely here inserted) without great iniury, to that whole Vniversity; and no lesse detriment vnto the cause it selfe.

INDORSED

To the Vicechancelour, and others of the Vniversitie of Oxford.

CVm nuperrimè, & quidem serò admodum, ad aures nostras pervenisset fama de libello *Regiæ Maiestati pro reformandâ (scilicet) Ecclesiâ, à* Ministris mille, *vt perhibentur, exhibito: et si nihil in eo nevi reperiretur, cui non plus millies antehàc responsum sit, tamen quoniam numerum iactant, vt intelligerent* Millenarij isti, *Si Saulo mille adstent, Davidi in hac causa decies mille nunquam defuturos; nihil prius habuimus, aut antiquius, quàm vt* Operi *omni responsione* indignissimo, *aliquod tamen responsum pararemus. Quod dum meditamur, defertur ad nos Academiæ Oxoniensis Apologia certè disertissima, quæ rationum momentis brevissimè refutaret, quicquid ab Istis tanto antèà labore confectum esset, aut confictum. Qua conspecta, nihil nobis reliqui videbatur, quos ita anteverterat Fratrum nostrorum in causa optima zelus & industria*

dustria prompta satis & parata ad hominum leviſſimorum ictus omnes vel ex tempore refellendos: quàm cum illi pondere certa assent argumentorum, nos numero, quo Isti maximè gloriantur, pugnaremus. Quod & anteà, quasi divinantes & prævidimus, & providimus. Cum enim defuncta Elizabetha *Regina optima, & in causa optima (quod in muliere prope singulare est, & in auditum) semper constantissimâ, semper eâdem, non tam Principis Religiosissimæ interitum, & religionis si non interevntis, at summè certè periclitantis casum deplorare, quam in adventum Regis novi novas res meditari* Isti *cæpissent & in dies moliri: per opportunè succurrendum censuit Academia, & convocato senatu frequenti admodum, & celebri decernendum; vt* Quicunq; Eccleſiæ Anglicanæ Doctrinam, vel Diſciplinam, vel eius partem aliquam legibus publicis ſtabilitam, ſcriptis, vel dictis, vel quocunq; modo, in Academia Cantabrigienſi publicè oppugnaverit, ab omni gradu ſuſcipiendo excludatur, & à ſuſcepto ſuſpendatur ipſo facto. *Quod quidem Decretum conſenſu propè vnanimi comprobatum, & tabulis publicis Iunij* *9. 1603. conſignatum, nunc demum teſtatum cupimus vniverſis, vt intelligant omnes de Diſciplina noſtra, non impoſita, ſed ſuſcepta liberè & retenta quid exiſtiment, non in angulis* Opiniaſtri nonnulli, *ſed in aperto Senatu Cantabrigienſes propè vniverſi. Quorum conſenſus, cum tam fraternè concinat & conſpiret cum Apologia Oxonienſi, cum Scripturis, Patribus, Concilijs, Principum noſtrorum Decretis, Legibus, Parliamentis; eant nunc* mille Isti, *& libris noſtris fere mille in hunc finem editis & conſcriptis, cum erit otium & facultas, reſpondeant prius, quàm Cramben toties decoctam Regi tam prudenti, tam literato, tam impudenter obtrudant. Aut ſi numerari malint quam ponderari ſuffragia,*

*Our private inſtruction was, as if it had beene decreede the 4. of Iune.

gia, cogitent homunciones miseri, *ab Academijs Musisq; relicti, quam nullius numeri sint, quam planè nihili. Valete fratres in Christo Charissimi, & nos nostramq; Academiam summa vobis & studiorum & morum similitudine coniunctissimâ, vt facitis, amate. Cantab. Octob. 7. 1603.*

SVBSCRIBED

By the Vicechancelour, and others the Heades of the Vniversity of Cambridge.

Greg. Naz. in Apolog.

THE Divine, *complaineth of some in his time*, after this manner.

Tanquam de Deo, ac Re omnium maxima, salutéq; adeo ipsa, primariâq; omnium fide certamen habentes, quò ardentiori fide præditi sunt, eò acrius Orationi adversentur, atq; Obsequium non pietatem sed veritatis proditionem esse interpretantes, omnia antè præcerint, quam Opiniones eas quas domo secum afferunt.

There is a certaine sorte of Men, that as if the question were of God himselfe, and of the Thing which of all other, is most materiall; of eternall Salvation, and the very Ende of the Hope of all men, so they contende and striue: who, by howe much the more Fiery their Faith is, by so much the more fierce Adversaries they are to (all) perswasion: and pretending that Obedience is not Piety, but Prodition of the truth, will forgoe any Thing (*their Vocation, their Loyalty, and all.*) rather then those Opinions, which they bring with them from hoame.

Now because we decline no Censure, but only of Preiudicate Opinions: therefore we doe earnestly entreate, that you will reade with Iudgement, and Iudge with indifferencie the Thinges that ensue.

THE

THE HVMBLE PETITION OF *THE MINISTERS OF THE Church of England, desiring Reformation of certaine Ceremonies and abuses of the Church.*

To the most Christian and excellent PRINCE, our Gracious and dread Soveraigne, IAMES *by the grace of God &c.* Wee the Ministers of the Church of England that desire Reformation; vvish a long prosperous and happie Raigne over vs, in this life, and in the next everlasting salvation.

MOST *gracious & dread Soveraigne, seeing it hath pleased the devine Maiestie, to the great comfort of all good Christians, to advaunce your Highnes, according to your iust title, to the peaceable government of this Church and Common wealth of England: we the Ministers of the Gospell in this land, neither as factious men, affecting a popular Paritie in the Church, nor as Schismatikes ayming at the*

diſſolution of the ſtate Eccleſiaſticall: but as the faithfull ſervants of Chriſt, and loyall ſubiects to your Maieſtie, deſiring and longing for the redreſſe of diverſe abuſes of the Church could doe no leſſe, in our obedience to God, ſervice to your Maieſty, loue to his Church: then acquainte your Princely Maieſtie, vvith our particular griefes. For as your Princely penne writeth, The King as a good Phyſition, muſt firſt know what peccant humors his pacient naturally is moſt ſubiect vnto, before he cā begin his cure: *And although divers of vs that ſue for Reformation, have formerly in reſpecte of the times ſubſcribed to the booke, ſome vpon Proteſtatiō, ſome vpon expoſition given them, ſome with condition, rather then the Church ſhoulde have beene deprived of their labour and Miniſtery: yet now we, to the number of more then a Thouſand, of your Maieſties ſubiectes and Miniſters, all groaning as vnder a common burden of humane Rites and Ceremonies, do with one ioint conſent humble our ſelves at your Maieſties feete, to be eaſed and relieved in this behalfe. Our humble ſuite then vnto your Maieſtie is, that theſe offences following, ſome may be removed, ſome amended, ſome qualified.*

1 In the Church ſervice. *That the Croſſe in Baptiſme, Interrogatories miniſtred to Infants, Cōfirmation, as ſuperfluous may bee taken away. Baptiſme not to bee miniſtred by VVomen, and ſo explaned. The Cap and Surplice not vrged. That examination may goe before the Communion. That it be miniſtred with a Sermon. That diverſe termes of* Prieſts, *and* Abſolution, *and ſome other vſed, with the* Ring in mariage, *& other ſuch like in the booke, may be corrected. The long-ſomeneſe of ſervice abridged. Church ſongs and Muſicke moderated to better edification. That the Lords day be not prophaned. The reſt vpon Holy-*

daies

daies not ſo ſtrictly vrged. That there may bee an vniformity of doctrine preſcribed. No popiſh opinion to bee any more taught or defended. No Miniſters Charged to teach their people to bow at the name of Ieſus. That the Canonicall Scriptures onely be read in the Church.

2 Concerning Church Miniſters. That none hereafter be admitted into the Miniſtery, but able and ſufficient men, and thoſe, to preach diligently, and eſpecially vpon the Lords day. That ſuch as bee already entred and cannot preach, may either be removed, and ſome charitable courſe taken with them for their reliefe: or elſe to be forced according to the valew of their livings, to maintaine preachers. That Non-reſidencie be not permitted. That King Edwards ſtatute for the lawfulnes of Miniſters mariage, be revived. That Miniſters be not vrged to ſubſcribe, but, according to the Law, to the Articles of Relsgion, and the Kings ſupremacy onely.

3 For Church livings and maintenance. That Biſhops leave their Cõmendams: ſome holding Prebends, ſome Parſonages, ſome Vicarages with their Biſhoprickes. That double beneficed men, be not ſuffered to hold, ſome two, ſome three benefices with cure: and ſome two, three, or foure dignities beſides. That Impropriatiõs annexed to Biſhoprickes and Colledges, be demiſed only to the Preachers Incumbẽts, for the old Rent. That the Impropriations of Laymens fee, may be charged with a ſixt, or ſeaventh part of the worth, to the maintenance of the preaching Miniſter.

4 For Church Diſcipline. That the Diſcipline, and Excommunicatiõ may be adminiſtred according to Chriſts owne inſtitution. Or at the leaſt, that enormities may bee redreſſed. As namelie, That Excommunication come not forth vnder the name of Lay perſons, Chauncellours, Offi-

tials &c. That men be not excommunicated for trifles and twelue-penny matters. That none be excõmunicated without consent of his Pastor. That the officers be not suffered to extort vnreasonable fees. That none having iurisdiction or Register places, put out the same to farme. That diuerse Popish Canons, (as for restraint of marriage at certeine times) be reuersed. That the Long-sommes of suites in Ecclesiasticall courts, (which hang sometime two, three, foure, five, sixe or seaven yeares) may be restrained. That the Oth ex officio, wherby men are forced to accuse themselues bee more sparingly vsed. That Licenses for mariage without Banes asked, be more cautiously granted.

These with such other Abuses yet remaining & practised in the Church of England, we are able to shew, not to be agreeable to the Scriptures, if it shall please your Highnes farther to heare vs, or more at large by writing to be enformed, or by cõference among the learned to be resolved. And yet we doubt not, but that vvithout anie farther processe, your Maiesty (of whose Christian iudgement we have receiued so good a tast alreadie) is able of your selfe, to iudge of the equity of this cause. God we trust hath appointed your Highnes our Physition, to heale these diseases. And we say with Mordecai to Hester, who knoweth whether you are come to the kingdome for such a time? Thus your Maiesty shall do that, which we are perswaded, shall be acceptable to God, honorable to your Maestie in all succeeding ages, profitable to his Church which shall be thereby encreased, comfortable to your Ministers, which shall be no more suspended, silenced, disgraced, imprisoned for mens Traditiõs: & preiudiciall to none, but to those that seeke their owne quiet, credit, and profit in the world. Thus vvith all dutifull submission, referring our selves to your Maesties plea-

sure,

ſure, for your gracious anſwere, as God ſhall direct you. Wee moſt humbly recommend your Highnes to the divine Majeſty; whome wee beſeech for Chriſt his ſake to diſpoſe your royall heart to doe heerein, what ſhal be to his glory, the good of his Church, and your endles comfort.

Your Maieſties moſt humble Subiects,

The Miniſters of the Goſpell, that deſire not a diſorderly innovation, but a due and godlie Reformation.

THE ANSWERE OF THE VICE-CHAVNCELOVR, THE DOCtors, both the Proctors, & other the Heads of Houses in the Vniversity of Oxford,

To the Petition of the Ministers of the Church of England desiring Reformation.

In their Petition, there are three principall partes.

1 A Preface.

2 A Complaint consisting of fowre speciall pointes; In everie of them they desire that certaine Ceremonies and Abuses, may bee some of them removed, some amended, some qualified.

3 A Conclusion.

FOR ANSWERE WHEREVNTO:

WEE most humbly beseech his most excellent Maiestie, that it may be considered, how inconvenient and vnsufferable it is in Christian policie, to permit a long and wel setled state of government, to be so much as questioned, much more to bee [a] altered, for a fewe of his Subiects: especially considering the matter, pretended to bee the cause of these mens griefe, and of their desired Reformation, vniustly so called. For it is either the *Ceremonies* of the Church, or *Abuses* in the Church, as they alleadge. Wherein wee humbly recommende to his Princely remembrance.

[a] Ipsa mutatio consuetudinis ciuitatis quæ adiuvat vtilitate, nouitate perturbat August. ad Ianuar. Ep. 118 Cap. 5.

First concerning Ceremonies, that they are either superstitious; & thē no waies to be admitted. Of which sort it should seeme by the Petitioners, (and, we are ready to proue) that the Ceremonies of our Church are not. Because these men cōfesse, that in respect of the times they did subscribe vnto them: or if they were such, with what conscience did they subscribe, in respect of the times?

Or els, things in themselves indifferent. And then the supreme Christian Magistrate, hath lawfull [b] authoritie to forbid, and we must forbeare: to commande, and wee must obey; not onely for feare, but for conscience sake. Of which kinde if these Ceremonies be (as wee will iustifie, and they cannot deny) where is then their prerented obedience? Where is their applause of his Maiesties peaceable government? VVhy doe they trouble both Church & Commō-wealth, in respect of matters which in duty and conscience they may wel, and ought willingly, to submit themselues vnto?

[b] Melan. in 1. 2. ad Rom. Peccatū mortale est violare edicta Magistrat. &c Heming in Syntag. ca. de Adiaph. qui violat Ecclesiasticam policiā peccat multis modis &c. Bez. Epist. 24. ad artic. 7.

Se-

Secondly concerning Abuſes, be it conſidered: firſt of what qualitie they are; ſecondly of what degree.

1 Touching the nature or quality of them, whether they are in the very Conſtitutions of our Church, or rather in the Execution of the ſaid Conſtitutions. If not in the Conſtitutions themſelues, (as when we deſcende to the particulars it wil appeare:) there is no cauſe why the government ſhould be changed; or theſe men ſuffered, thus to calumniate the State, wherein there is nothing *Poſitiue*, that is worthy of blame. If in the Execution; (which as we will not abſolutely deny, ſo theſe men cannot eaſily proue,) that may be remedied by amending or removing of ſome certaine offendors, without alteration of the State.

2 Touching the degree or grievouſnes of theſe abuſes, (whether in the Conſtitution, as they ſuppoſe, & we deny; or in the Execution, vvhich ſimply and in every particular, [c] no Church in Chriſtendome is able to iuſtifie, and yet none, ſo much as this of ours:) we vndertake to proue againſt the Thouſand, that maſke vnknowne vnder that generalitie, that they are not ſuch, nor ſo heynous, as deſerue this their bitter reprehenſion: much leſſe ſuch an alteration, in the Church and Commonwealth, as would enſue; if theſe Petitioners might haue their deſire.

[c] Calv. adv. Anab. art. 2. Vtriq; (ſc. Cathari & Donatiſtæ) in eodẽ errore fuerũt, Quo iſti ſomniatores; Eccleſiã quærẽtes in qua nihil poſſet deſiderari, &c.

2. *In Particular.*

Concerning the Preface.

VVe doe but note.

1 WHAT reckoning (in truth) the men doe make, of *iuſt titles vnto kingdomes*, vvho favour

vour them [d] to much that were wont to subiect all kings titles vnto popular election and approbation.

[d] De Iur. reg apud Scot. De Iur Magist in subd: Vind. cont tyr. Hotto. Fi ācog.

2 What comfort (in deede) the Petitioners take in the *peace of his Maiesties government*; who in the verie entrance thereof, by seeking this and the like dangerous alterations, doe disquiet and disturbe the same. Were other men as litle inured to peace and subiection, it might occasion some inconvenience.

3 Howsoever in wordes they decline the imputation *of factious men affecting popular parity in the Church, and, of Schismatikes ayming at the dissolution of the State Ecclesiasticall*: yet it is to well knowen in this kingdome, and by experience it hath bin felte in that of [e] Scotland, what manner of men they be: as also, what haue bin the lamentable effectes of their reformation there, & would haue bin likewise heere, had not the prudent fore-sight, and constant resolution of our late gracious Soveraigne, continually repressed their attemptes.

[e] Βασιλικὸν δῶρον. pag. 39, 40, 41, &c.

4 These men might haue performed better, *Their obedience to God, their service to his Maiestie, their love to his Church*: (as in the particulars will appeare) if they had forborne to trouble his maiesty, the Church of God, and this Common-wealth, with these their causelesse griefes and discontentments. They have thereby made such a breach as will not easily (without much wisedome & patience) be cured. For what are these men, that they should assume so much? or what are the whole Cleargy of England besides, that they should bee so abased and contemned?

5 That which they alleage out of his Highnes βασιλικὸν δῶρον, is a childish fallacie; absurdly taking that for granted, which is the maine question. They must proue

(and not assume,) that these are the *peccant humours of this Church*, which in trueth is the f least *peccant* of any in the world, and would be much lesse *peccant*, if it were cleane purged, of these vnquiet and malecontented humours.

f Iuel. Apo. 170. Accessimus quantū maximè potuimus ad Ecclesiā Apost. &c. Et 46. Ea omnia q̄ę aut superstitiosa, &c. Aut cum sacris literis pugnātia, aut etiam sobrijs hominibus indigna &c. prorsus sine vlla exceptione repudiauimus.

6 That *diverse of them have formerly subscribed to the booke*, (as skornfully they tearme it) doth manifestly evince, that either our *Leiturgy* is iustifiable, themselues being Iudges; or els that they did liberally dispence with their owne consciences, which is not the parte of honest men. To do that *in respect of the times*, which in it selfe is not lawful, proveth litle lesse then hypocrisie: to alleadge vnknowne *Protestations*, *Expositions*, *and Conditions* in their subscription, doth argue no sincerity; and vpon due examination, will fall out to bee nothing, but meere falsitie.

7 As for their *labours in the Ministery*, be they such as they are. This Church of England had beene happy if it had not beene troubled, with their factious Sermons and g scurrile Pamphlets: which have given the Adversarie, much matter of advantage, distracted the mindes of many weake ones; and quite turned some other from the loue of the Truth.

g Mart. Mar. P. Miles monop. Hay any work & the rest of that spirit.

8 The number of *more then a Thousand*, is but a vizard, which we humbly intreat, may be pulled from their faces, that we may see & know the men, that thus *groane* vnder the yoke of a Christian & commendable gouernement; which (maliciously and iniuriously) they would haue reputed, *a most heavy burden of humane Rites & Ceremonies*. The vanity of which their complaint, comes now more particularly to be discussed.

Con-

Concerning the matters of their Complaint:

1. *Of the Church ſervice.*

1 IN the Church ſervice, we are ready to maintaine, (but they muſt obiect firſt and proue the contrary.) That the [a] *Croſſe in Baptiſme*, [b] *Interrogatories miniſtred to Infants, and* [c] *Confirmation*, are moſt ancient, iuſtifiable, and convenient Ceremonies, and therefore to be continued.

[a] Tert. de Cor. mil. cap. 3.
[b] Aug. Ep. 23.
[c] Hieron. com. Luc.

2 That the Church of England, not the booke of Common praier doth not preſcribe, that *Baptiſme ſhould be adminiſted by women*. Though wee deny it not to bee [b] Baptiſme, if perchance *de facto*, it bee by them adminiſtred. *Fieri non debuit, factum valuit.*

[b] Chytræ. de Bap. & in Lev. Sneph. de bap. Zuingl. de bap. Hierbr. in Comp. Theol.

3 That the *Cap and Surplice be not vrged*, it is an abſurde ſpeech and implies confuſion. For ſo every man ſhould be ſuffered in that behalfe to doe what him liketh. Againe, do not their owne words import, thht they may well be vſed? but they muſt not be *vrged*. Why? what is there in a Cap or in a Surplice, that ſhould [i] offende any man of iudgement?

[i] Buc. de reveſt. pag. 707. Pet. Mart. Ep. ad Hop. Aug. Ep. 154. Calv. in Ex. 23.

4 That *Examination* where neede is, ſhould *goe before the Communiõ*, who diſliketh? Or that it *be miniſtred with a ſermon*? But that it ſhould not be miniſtred without a ſermon, is abſurde; and hath bred in many a vaine and falſe opinion, as if, not the word of Chriſtes Inſtitution, but rather the word of a Miniſters expoſition, were a [k] neceſſary and an eſſentiall parte of the Communion. Beſides he that readeth our Communion booke, ſhal ſee that therein the whole manner, end, and vſe of that holy Inſtitution, is ſo excellently deſcribed, as may be inſteed of many ſermons. Alſo that none ſhould be admitted to

[k] T. C. l. 1. pag. 158.

that blessed Sacrament, (of what age, state, or condition so ever) except they were first examined after the Consistorian fashion, were insolent, iniurious, and in many respects most inconvenient.

5 The termes of [l] *Priests* and *Absolution: the* * *Ring in Marriage and such other*, which they haue heretofore traduced in their vnlearned discourses; are by diuerse of our learned Devines, and shalbe iustified. As contrarywise by the Petitioners they will never be evicted worthy to be abolished.

[l] Isai. 66. 21. Where the Geneva note doth shewe, that the Ministers of the new testamẽt are to be reamed Priests.

* Bucer in Cẽsur. cap. 10.

6 Their desire *to haue the long Somnes of Service abridged*, doth well befit their great Devotion. Who notwithstanding are wont to spende an houre sometimes or little lesse, in extemporarie, in consequent, and sensles praiers conceived rashly by themselues. From hence, their dislike of set & stinted formes of praier, it doth proceede, that some of them omit, some refuse to repeate, some condemne the vse of the Lords praier; from hence hath *Barrow* and *Greenewood* taken their beginning, and fetched the premisses of their pestilent and blasphemous Conclusions.

[m] Iust Mart in quæst ad Orth q. 107 Aug Conf. li. 10 c. p. 33.

7 *Church*[m] *songs and Musicke*, are much beholden to these men now: in as much as they can be content to digest them, so they *bee moderated to better edification*. The time was when wee haue heard them speake in this point, after another sort. *Meretricious Church-Musicke, Tossing of tennis balls*, and such like; were there phrases of Gods devine service. But thanked bee God, that his Maiesties devout affection in this kind, hath forced from them this moderation.

8 *That the Lords day be not prophaned*, hee is verie prophane that desireth not from his hart. But what manner

ner of law givers are they, that lay downe their constitutions in such Negatiues, in such Comparatiues? For who can devine what they would haue, when they desire *that the Rest vpon* [n] *Holy daies be not so strictly vrged?* Would they haue men vpon such daies goe to plough and carte, as some of their humor haue caused their servants to do, on the very feast of Christs Nativity? Or do they meane, that we should take to our selues such libertie therein, as certaine Persons lately haue done; who being commanded by lawful auctoritie to celebrate the fifth of August, with ioy and thanksgiving for his Maiesties most strange and wonderfull deliverance, vpon the said day now three yeares past; did notwithstanding spende the same (as wee are credibly informed) in fasting and mourning and such like workes of their obedience? Nay these and the like experiments do cause vs, humbly & instantly to desire, that both Sundaies and Holydaies may bee religiously observed; and the intollerable prophanation of them, which is the rather brought in, by these mens preachings and examples may be very severely punished.

[n] Pet Martyr. Epist. ad Hoppetum.

9 *That there may be an Vniformitie of Doctrine prescribed: That no Popish opinions may be anymore taught or defended?* What imputations are these? howe preiudiciall? How iniurious? Not only vnto the Church gouernement, but vnto the Christian faith established in this Realme? What advantage do these men in these shameless suggestions reach vnto the Papists? As if there were no [o] vniformity, no cõsent of doctrin amõg vs? (so ye except thẽ.) As if there were some Popish opinions taught and defended in our Leiturgy? (as they deeme who are ready to make every thing [p] Popery which they doe not fancie) These are the weapons with which *Bellarmine* & that

[o] We refer to the Articles of Religion agreed vpon & established in Convocation. Anno 1562.

[p] Zanch conf. cap. 24. de Eccl. Milit. Aph. 19.

that Broode, are wont to wounde, or rather falsely to reproach our faith and profession. Good had it beene that these men had never beene able to vvrite, rather then to write thus, to the scandall of Gods Church, & his sacred truth.

10 *Reverence done at the name of Iesus*, is no superstition, but an outward signe, of our inward subiection to his devine Maiestie, and an apparant token of our devotion. Why doe they not likewise finde fault with kneeling, sighing, weeping, lifting vp of eies, knocking of breastes, holding vp of hands vnto heaven? All which good men may vse in Gods service with great piety, though Hypocrites doe otherwise.

11 They are grosly ignorant if they knowe it not, or wilfully malicious and turbulent, if knowing it to be lawfull, they yet oppugne *the reading of the Apocryphall scriptures or writings in the Church. Non ad confirmationem fidei, sed ad reformationem or institutionem morum*, as the Auncient [q] fathers speake and approue. As also the Articles of Convocation, & the Prefaces before the Apocriphal bookes in the English Bibles, doe directly shew: adding that they giue light, to the devine story.

[q] Hiero. præf. in Pro. Cypr. in Simb. Pellic. præfin Apocr.

2. *Concerning Church-Ministers.*

1 WEE hartely desire *that able and sufficient men bee admitted into the Ministery. That they preach diligently, and that on the Sunday especially.* But who shall iudge of their sufficiencie? Or doeth not the sufficiency of Ministers *Suscipere magis & minus?* Were the Ministers of the Primitiue Church, al of them able to preach? Did not some of them preach the Gospel,

pell, [r] and other some reade the Scriptures, & administer the Sacraments? Or hath not the vrging of that strange doctrine, viz *That he is no Minister that cannot preach*, first forced men to take vppon them to expound Gods word, that thereby have brought the word of God, and the sacred exercise of preaching into lamentable contempt, through their absurde, senceleſſe, and irreligious gloſſes, and paraphrases, and discourses: whiles they haue chosen rather so to doe, then to be accounted, *Idoll shepherds*, *Dumbe dogges*, *No Ministers*, and such like? Secondly hath it not made the *Brownists* confidently to reproach vs, that our [f] Church is no Church, our Sacraments no Sacraments, our Prince and people Infidels, as not being baptised at all, our Christian Congregations prophane multitudes, &c. only becauſe some in the Ministery could not or did not preach? But in this pointe it would be considered especially, first that it is not possible to haue al Ministers men of worth, til al Church-livings be very sufficient to maintaine men of worth. Secondly that the way to invite men of best partes to take vppon them the Ministery, is not to expoſe and subiect that calling, to want and beggary, which in the third part of this their complaint, these men doe principally intend. And lastly that howsoever these men doe please themselues in their extemporary gift; yet many of them, though in shew very andacious, doe notwithstanding deserve for their grosse ignorance, to bee blotted out of the number of preachers, truely so called.

[r] Chryſoſt. in 1 Cor. 1. Pet. Martyr. in 1. Cor. 1 Guak in 1. Cor. 1. Cal. in 1. Cor. 1. Bucer. in Eph. 4.

[f] Barrowes bookes &c. Perpetual gouernment of the Church. pag. 339.

2. Howe charitable these men are, that would haue men [t] *removed out of the Ministery*, becauſe they cannot preach; (whereas some of them were intreated to take that function vpon them, whē men more able could not be

[t] Har. conf. ex Helu Poſt. De Miniſt. ca. 18. Agnoſcimus &c. Vnde ne hodie quidē reijcimus ſimplicitatē quorūdā probā &c.

be gotten; and others in their yonger yeares, haue beene of more ſufficiency, then now their age, ſickneſs or other infirmitie, wil permit them to be:) And how iudicious, that would haue them *to mainetaine preachers*, who (for the moſt parte) haue not wherewith for to mainetaine themſelues, wee leaue to the conſideration of the wiſe. How much better hath our Church deuiſed, to ſupply the defects of ſome mē, in ſome places, of meane valew, by other meanes? As namely by the frequent reading of the Scriptures: A matter more [u] availeable vnto faith & godlines, then the Petitioners doe imagine; and woulde be much more, if it were not brought into contempt, by their ſuggeſtions. 2 By a moſt religious and excellent [x] forme of Common praier. 3 By Sermons & Homilies printed and appointed to be read, both for the confirmation of the faith, and for reformation of manners. All which in a Church not new to be planted, but now ſetled and well grounded in the profeſſion of the truth; are ordinary effectual meanes, to cōtinue & encreaſe them, in the true faith and feare of God. Herevnto may be added the manifold proviſions in our Church, for ſermons quarterly, or more often, in thoſe Cures, where the Incumbents cannot preach.

[u] Zanc. Conf. obſ. in cap. 15. Aph. 10, 11.

[x] B. Ridley to M. Grindall then beyonde the ſeas. Alas that brother Knox, could not bear with our booke of cōmō praier, &c. The reaſons hee maketh againſt the Letany, &c. I do marvell howe hee can or dare a vouch thē, &c.

3 *That Non reſidency be not permitted.* It is a matter of wiſe & ſound deliberation firſt, [y] what Non-reſidencie is; for many men in our Church, haue two pariſhes committed to their chardge, which both will not make one living. Againe, manie haue but one pariſh vnder them, which yet would require more then two, or tenne men to ſpeake at once to all the Congregation. Secondly it is, and long hath beene permitted, by wiſe and godly Magiſtrates, that haue given way to it, by their poſitiue prudent

[y] The bounds of Pariſhes are not de iure diuino.

prudēt lawes, as neceſſary, in ſome Caſes, in a few men, and them (generally and by intendment) of the beſt deſerts. Thirdly that it is abſolutely vnlawfull, & in no ſort to be ſuffered, neither hath beene proved, nor ever will, by all the *Puritanes* in the Land. Fourthly, in what congruity may he be counted an idle *Non-reſident*, that is alwaies preſent and taketh paines, in ſome part; and often in everie parte of his charge? Fifthlye, there are not more intollerable Non-reſidents in England, then ſome of thoſe, that are either included in the *Thouſand* afore mentioned, or that favour this their attempt: Eſpecially if they ſhall bee meaſured, by thoſe places of Scripture, which they are wont to alleage againſt *Non-reſidents*, after the Texts be well examined. Laſtlie, it is not poſſible, (as Church livings are now* allotted) that ſimply no *Non-reſidency* ſhould bee permitted, and yet withal, a learned Miniſtery maintained, Princes and Peeres of the Land attended, Colledges and Cathedrall Churches continued, the Vniverſities preſent, and hope of ſucceſſion in them for hereafter, preſerved, propagated, and ſupported.

The anſwere to the 2. treatiſe of the Abſtract.

* To alter the precincts of pariſhes, is a matter of greater conſequence, thē the *Abſtracter* or many mee ſuch ſhallow heads can poſſibly cōceave.

4 *The Marriage of Miniſters* wee doe not diſlike, but maintaine the lawfulnes thereof againſt the Church of Rome: and humblie deſire (if there be need,) that the ſupreme Magiſtrate, will adde therevnto, by his royal authority and the law of the land, ſuch farther ſtrength and confirmation, as ſhall ſeeme fit to his high wiſedome.

5 We know of *no Subſcription that is vrged, which is not agreeable to law*, required by the orders of our Vniverſity, neceſſary in a Chriſtian Common-wealth, profitable for the Church of God, approveable by all iudicious learned men, and diſliked of none, but a few folke,

that are overmuch addicted to their own opiniõs. Who notwithstanding where they beare the sway, it is worth the Consideration, how strictly they tie all them that wil liue among them, to the obseruation of their Church gouernment. And in truth, (so the things in themselues bee not intollerable) better so, then that which is heere proposed. For the not vrging of a cõformity in Church discipline, is to set open the high way to all disorder and Confusion.

The lawes & statuts of Gen. In the forme of Oth, which the Ministers receiue, Secta Beza in vita Cal. pag 910.

3. *Concerning Church mainetenance.*

1 THat *Bishops leave their Cõmẽdams.* In case some of the auncient reuenew might bee restored to their Bishoprickes, hee were vtterly vnworthie to be a Bishop, that would desire a *Commendam*. But, as now the most of them are impaired, to take away frõ all Bishops al manner of *Commendams*, is (in truth) to tie the Kings hands, that he shal not be able, though he would, (and where he will not, no *Commendam* can be giuen;) to make his most faithfull seruants, or other men of best desert in the Ministery, able to mainetaine their places and callings, by his Maiesties fauour, and gracious dispensation; when otherwise their Bishoprickes are not sufficient so to doe. So as if it bee well wayed, they doe not so much intend in this particular to impouerish some fewe Bishops, as indeede vtterly to ouerthrow them, and generally to restraine the Kings prerogatiue.

2 Of the same nature is that which followeth. For no man except hee bee the Kings Chaplaine may holde *Three benefices with Cure*; and those of his Highnes owne gifte. So that here also they desire to limit the Kings fa-

uour:

vour. Againe it is not knowne, that there be fiue in al this land, that hold three such benefices. and then what good dealing is this in the Petitioners, to make the worlde beleeue, that it is a cõmon fault, which is scarle to be found in a few?

3 *Their disposing of Impropriations*, doeth notably bewray their lacke of c Cõscience; their litle loue to learning and religion; their temporizing and fitting their motions to the Laities good liking. For who seeth not that it would bee the certaine overthrow and vtter ruine of *Bishoprickes, Colledges, and Cathedrall Churches*; if their *Impropriations should bee demised to the Vicars or Curates the Incumbents at the old rent*, without fine, without improuement? Againe who be they, and how many, that by this meanes would be provided for? A few, and those the meanest of the Cleargy. But the inconveniences that would hereof ensue, are very many, & intollerable. Therfore we reserue that discourse, to a fit opportunity. On the other side, who doth not know, that for a Lay man to hold an Impropriation (*which is a Tith*) is originallie vnlawful, and cleane contrary to their first institution? Yet these men in all their puritie, zeale, & conscience, can cõtent themselues, and their preaching Incumbents, vvith the seventh parte onely of an Impropriation, in a Laymans fee.

c The Ecclesiastical discipl. pag. 114.

4 Are these al, or the best meanes, that *a Thousande wẽ, such as they would be reputed*, can propose to his Highnes for the bettering of the Church maintenance? If we might know that it would stand with his Maiesties good liking, and should not be imputed vnto vs as a breach of dueties; It were very possible, that the men whom they so much contemne, woulde bee able to propose some other

course for the bettring of the Church maintenance, with out the alteration or iniurie of any other state.

4 Concerning Church Discipline.

1. VNder the name of their *Discipline*, we haue bin heretofore taught by these men to vnderstand, *The kingdome of Christ vpon earth: A thing of* a Eccles Discip. pag 13. *no lesse importance then the* a *Gospell of Christ Iesus; An essentiall part of the Gospell: A matter of faith to be receiued vpon paine of damnation; An essentiall marke of the* b I. C. Epist. to the Church of England. *true Church: without the which our Church was no Church, our faith no faith, our Gospell no Gospell, &c.* And it is now come to be so indifferent, as that it may bee administred accordingly; *Or els at the least, that these enormities may be redressed?* Will it now suffer such an *Or else, at the least?*

Were we perswaded, that their *Discipline*, their *Presbytery*, the life and being of their *Discipline*, were indeed of Christes institution; were we perswaded it were *a part of Gods word, an essentiall part of his word*; couldest wee be contented to be without it? Could we content our selues to liue any where, but vnder it? Would we not redeeme it with much perill and paine? With certaine losse? And that willingly?

But the experience that his most excellent Maiestie hath had, of the manifolde mischiefes and miseries, that attend their pretended Discipline, doth make them not dare to speake plainly for it. They therefore faulter in seeking to obtaine that, which yet in hart they do affect, and specially desire.

But to these *Enormities*, these *heinous Enormities*. Is it

it not well, that nowe at length, these quick-sighted men, can espie no fowler *enormities* in our Church-gouernement?

Enormities.

1 THAT *Excõmunication come not forth vnder the name of Lay persons.* First, it may truely be said, that though it did come forth vnder the name of a Chauncelour, or a Comissarie, yet came it not forth vnder the name of Lay-persons. For a Chauncelour or a Comissary, is not a Lay-man in this case: The ordinary and he are but *Vnus iudex*. Or rather, whatsoever the Chauncelour doth in this behalfe, hee doth it in the auctority of the Ordinary, according to the power that is committed vnto him. A thing not vnusual in the Civill state: wherein the Lord-Chauncelour doth dispose of many thinges, which are Originally in the Crowne; and againe, writeth *Teste meipso* vnto manie particulars, that never passe by bill assigned.

Vnus iudex

Secondly, no Lay-Chauncelour or Comissary whatsoever doth at any time excõmunicate any man; or sendeth out in his *owne name* any excõmunication. But this is the practise of the Church of England. In the cẽsuring of notorious & more grievous crimes, the Arch-bishop, the Bishop, the Deane, the Arch-deacon, or a Prebendary that is a Priest, pronounceth the sentence of Excõmunication in his owne person. And in matters of lesse offence, as contumacy in not appearing and the like, the *Vicar generall, Officiall, or Comissary*, that is not in holie orders, houldeth this course. First vpon knowledge and examinatiõ of the cause, he adiudgeth the party worthy

Const. Eccle. 1597. cap. de Excess. circa Excom. refor.

to be excommunicate; then the Minister (associated vnto him by expresse authority from the Ordinarie) doeth pronounce the sentence of excommunication against him; Lastly the Chancelour sendeth to the *Pastor* of the parish, where that party dwelleth, requiring him publikly to declare the saide party to bee a person excommunicated by the sentence of the Minister his associate. And all this, according to the forme of the Articles set forth by her Maiesties auctoritie Ann. 1597.

Thirdly, are not these excellēt *Enormity makers*, that can finde such an *Enormitie* in the *Name of a Lay man*, (in whose name notwithstanding the excommunication never cōmeth forth,) when yet if it did come forth in his name, the nature of the thing it selfe is such, as iustly cannot be reproved? They are not ignorant, that excommunication doth proceed as is afore-saide; if not in the name, yet in the Autoritie and Iurisdiction of the Bishoppe, or some other chiefe Clergy-man, to whom the power of the Keies doth belong, and vnto vvhom the Church of England hath assigned the execution of that part of our Discipline. Who if they vse the advise and Ministerie of a wise and religious Civilian, in decreeing who is to bee excommunicate; (Whervpon those [f] ontward penalties do ensue, which attend the auctority, and follow the sentence of excommunication in this Church & Common wealth:) how doth that in any wise violate Christs Institution as touching excommunication?

[f] Perpetuall govern. of the Chu. pag. 320.

Lastly, if the Discipline they long for, were once on foote among vs, wee should then heare tell of certaine *Lay persons* that ought to haue a principall hand in their Excommunications. Thus as they are weake in Iudgemēt for matter of Learning in this point, not being able

to

to resolue of any thing in certaine; so are they as partiall in prescribing their plottes for matter of practise; whiles they reproue that in others, which in themselues they do allow. Except peradventure they will tell vs, (and wee must needs beleeue them) that their *Lay-Elders* become Clergy mẽ *ipso facto*, because they are of their Cõsistory; and haue voices (according to their learning) in these Ecclesiasticall censures.

2 *That none bee excommunicated for* [B] *trifles and twelue-pennie matters.* They are not. Contempte is then the greater, when the matter wherein they shewe their contempt, is of lesser valew: As contrariwise, obedience is then more commendable, when it is seene in a matter of greater difficulty. But these men are so accustomed to disobedience, that they account it but a trifle; And therfore calumniate vs and our discipline, as if with vs men were excommunicated for trifles, when (in truth) they are censured for their contempt.

[B] The order of Excom. &c. in the Chur. of Scot Print. June 1571. Cap. 4. Thus any small offence, may iustly deserve Excommunication, by reason of the contempt & disobedience of the offendor.

3 *That none be excommunicated without consent of his Pastor. Without consent*, is a captious tearme. For in our vnderstanding, the Minister of the parish doth give his consent, when he publisheth the excommunication; as also when hee doth certifie what hee hath done in denouncing of the same. And this manner of consent, wee take to be sufficient, and as much as is requisite in a private *Pastor* that hath no Iurisdiction.

But what is it that these men do meane? Would they (thinke you) that every Pastor should haue a Negatiue in the excommunicating of his parishioners? Vndoubtedly they would. Therby intending the vtter overthrow of the present Church government, and in stead thereof the setting vp of a *Presbitery* in every parish. Or rather, that

that which is worse (if worse may be) the enabling of every particular Pastour to excommunicate by himselfe alone.

[h] Perpetuall gouernement of the Church pag. 321.

Except peradventure they will say, that the particular *Pastor* ought to be ioyned in cõmission with the Chancelour. And then beholde what would ensue. On the Ministers, a world of troubles: he must be sent for as oft as any of his parish is presented, he must attend the hearing and debating of the whole cause; he must bee present as oft as the Chauncelour sitteth, as long as the matter dependeth: to his great travaile and paines, his excessiue charge, and the causelesse neglecte of his calling. On the other side, if this Minister wil be wilful, and in fine dissent from the Chauncelour in opinion; then is al the labour lost; the Iudge hath spent his skill and care in vaine, and the Bishops Consistory must downe to the ground: either *Pastor* must prevaile, or nothing must be done; To the intollerable hinderance of Iustice, and excessiue detriment of the plaintife. These and the like, are the well advised Propositions, whereof there is store in their Discipline. By which it doth sufficiently appeare, that as yet it is not throughly refined.

4 *Exacting of vnreasonable fees*, who approveth? Who disliketh not? Who would not haue it redressed, in any that offend? Besides there are very [i] severe lawes already made in that behalfe.

[i] Constit. Eccl. 1597. cap. de Feedis quę off. Eccles.

5 *Farming out of Iurisdictions and Registers places*, though we commende it not, nor greatly like of it; yet it is of it selfe a matter indifferent; neither good nor ill, but as it is vsed.

6 The restraint of *Marriage at certaine times* (falsely called a Popish Canon) vvas [k] auncientlie vsed in the Church

[k] Cõcil. Laodi. Can. 52.

Church of God; & being rightly vnderstood, is now cõmendable in this of ours.

7 The *Long-somnes of Suits in Ecclesiastical Courts*, is a matter of fact, not of Constitution; nor is the fault of the Courte, nor of the Iudge necessarily (as these men would seeme to imply,) but sometime error in pleading, sometime the intricatenes of the cause, somtime the perverseneſſe of the Clyent, sometime the cunning of the Proctors, are the occasion that suites depend long. And when al is said, that they can say, this is none other fault, then is incident to the course of Iustice at the Common Law; and might befall their Consistory, or a better and more equal kinde of trial.

8 *The Otbex officio*, is vsed as it ought, by men of place, of wisedome, and experience; by men of religion, learning, and conscience. Vnto whom the authority to administer it as occasion is offered doeth iustly belong, not by special Commission only, but by the laws of this land, by the two Laws Canon and Civil; and by the warrant of sũdry Examples of the word of God: as that worthy & learned Deane of the Arches (*the ornament & honor of his profession in his time*) in his iudicious [1] Apology of certain proceedings in Courts Ecclesiastical, doth proue at large.

[1] The Apolog. 2 part Cha. 9. and so forth to the end of the same.

9 *Licenses for Marriage without Banes*, are most *cautiously graunted*; and that vpon [m] severe punishmente to ensue, if so be the Constitution be violated. But what wil satisfie these men, who thus intimate vnto his Highneſſe, that there is rigor in the former point, and negligence in this, when as al moderation and carefulnes is vsed in them both?

[m] Const. Eccl. 1597. cap. de moder. Indulg.

And are not these *heynous enormities*?

Their Conclusion.

THe idle vaunt that the Petitioners make of *being able to shew that these and other such abuses* (as they call them) *remaining and practised in the Church of England, are not agreeable to the Scriptures*, doth appeare to be the more ridiculous; because they haue passed over in deepe silence many learned [a] Tracts published long since, wherein their vaine fancies, and illiterate obiections are refuted at large. If notwithstanding they wil yet venture to vvrite, it vvil bee answered; If they wil needes argue and dispute, there are ready that wil either satisfie them, or by argument silence them. And were it not in regard that we would not seeme as vndutiful in accepting, as they haue beene in the offering of this Challendge: it is the thing we would vrge, & instantly entreat, that these matters might be debated betweene vs in writing. But in the mean time, what motiõs are these for the Reformers to make vnto a most prudẽt Prince in his setled & peaceable government; who for many years, hath had trial in that his other kingdome, of their pretẽded reformation; & in this also hath seene the gracious effectes vnder her Maiesties late happy Raigne, of that Church discipline, which they would ruinate and ouerthrow.

[a] The perpet. gover. of Chri. Chur.
A survey of the pret. holy disc.
The answer to the Abstract.
The Apol. of certaine proceed. in Cour. Eccle.
A treatise of Eccles. Discip.
De Presbyt. eiusq; nova, &c.
De div. Minist. Evan. grad. &c
The Remonstrance.
Querimonia Ecclesiæ.
The 5. bookes of the laws of Eccles. polit.

God hath appointed his Maiestye vnto this kingdome. It is true; and wee magnifie the goodnesse of God for it, and congratulate his Highnes in the prosperous possession of it, from the ground of our heartes. But that God hath appointed him to this kingdome *for such a purpose as they conceite*; what spirit of divination is in them, that they should forespeake it? Nay rather, seeing almighty God hath ordained him as the great Physitian (next and immediatelie vnder himselfe,) to take care of the body politique, both of this Church and Common-wealth; he wil

will surely cure such diseases, as these men are sicke of. (For turbulent and discontented humors, whether in Papist, or in Puritane are like to breede very daungerous diseases in a civill State:) And not bee perswaded (as they fondly imagine) by such suggestions as these, to alter that state of the Church, which is acceptable to God, honourable to his Highnes, comfortable to many thousand Ministers, the Nurse of good learning, admirable to strangers, approved by our * Opposites, envied of our enemies, distastfull vnto none, but such as know neither how to rule, nor how to obey.

* The letters that Mr. Beza hath written to the ArchB. of C: that nowe is.

The very names of *Punishmentes* are vnpleasant indeede; but the thinges themselues are necessary sometimes, and their effects good and profitable for preservation of the whole; howsoever the induring of thē, may be grievous in the particular. And he that will indifferentlie cōsider the true causes of the correctiōs here mētioned; shall haue iust cause to approue the Iustice, *& commēd the mildnes, that hath bin vsed towards this sort of men.

* Conspiracy for pretended Reformation.

As for that clause of *Mens traditions*, it is too too odious; & would imply superstition or popery to be in some of them. But how vainely, and how iniuriously; hath in some sort bin heretofore declared.

That other of *beeing preiudiciall to note but those that seeke their owne &c.* is as iniurious to all the rest of the Ministers of this land. Be we the men that are so addicted to *our owne Quiet, Credite, and Commoditie in the world?* Where then be the fruits of our covetousnes, the effects of our ambition, the markes of our idlenes? We be the men, that in the testimony of a good Conscience, for the repelling of such a malicious contumely, & slaunderous reproach, may truly say: We put not out our mony to Vsury; we detest al filthy lucre; we cōtaine our selues with-

in our Vocations; we forsake not our holy callings; we o-mit not to labour in our severall chardges; we sustaine the places of great labour travaile and expense, wee neglect not in publike, in private, in word, in writing, at home & abroad, to put to silence, and stop the mouth of the common Adversary, which these men haue enlarged against vs, and our most holy faith.

To conclude, the thinge they seeke is *so preiudiciall*, both to the Civil state in general, and in particular, to so many of the very best of the Ministery; that if it shoulde take effect, (but God of his mercy, & the Kings most excellent Maiesty in his Christian wisedome, will not suffer it) it would breede a strange alteration in the One; and in the Other it would for the present, not only impoverish vs, and our Vniversities, but make both them and vs, and the whole Cleargie very base and contemtible in the eies of our own people, as also a By-word & a skorne to our neighbour Nations; And for succeeding ages, it would cut off all hope of a learned Ministery, and of that grounded learning, which as yet is, and heretofore hath beene, the glorie and honour of this kingdome.

For manifestation of this point, looke vpon the face of all the reformed Churches in the world; and whereso-ever the desire of these Petitioners doth take place, be it duly cõsidered; *First*, how wel their proceedings do suite with the state of a *Monarchy*; And *then*, how poverty on the one side, & lacke of learning on the other, doth creep vpon the whole Clergy in those Dominions.

As to the first: woulde it not beseeme the supereminent auctority and Regal person of a *King*, to be himselfe confined within the limites of some particular parish; & then to subiect his soveraigne power, to the pure Apostolical simplicity, of an over-swaying & al-commaunding

Prel-

Presbitery? Would it not doe him much good, in a time of neede, that his people ſhould be rooted and grounded in this truth, viz. That his meeke and humble Clergie, have power *to bind their King in chaines, & their Prince in lincks of iröñ*? that is, (in their learning) to cenſure him, to enioine him penance, to excommunicate him? yea (in caſe they ſee cauſe) to proceede againſt him, as a tyrant?

We ſpeake not heere of other points, as namely, that all appeales in cauſes Eccleſiaſticall, (and what doe they not make Eccleſiaſticall?) muſt finallie lye, not vnto the Prince, but vnto the Aſſembly Provinciall; That they allow the ſupreme Magiſtrate, not *poteſtatem iuris*, but only *facti*; while they make him, the maintainer of their proceedings, but no commander in them. Theſe and the like, are but petty Abridgments of the Prærogatiue Royall, while yet the *King* [a] *ſubmits his ſcepter vnto the ſcepter of Chriſt, and lickes the duſt of the Churches feete.*

[a] T.C.l.1. pag. 180.

Neither may it be truly ſaid, that theſe are onely Speculations. There are ſome of High place yet alive, and other ſome are dead, that haue felte the ſmarte heereof in their owne experience, and haue ſeene the worſt of all this put in wofull execution.

As to the ſecond. Do we not ſee it at this day verified among them, which hath beene ſo often truly ſaide, & as often vnadviſedly denied, that *Honos alit artes*; and contrariwiſe, where due reward of learning and liberal maintenance of the Miniſtery, is fraudulently impaired, or iniuriouſly taken away, [b] there Religion and learning come to decay? There Atheiſme and Barbariſme & Confuſiõ muſt needes enſue? It is to apparent, that as the reuenewes of thoſe Churches haue bin embeazeled by men of corrupt mindes, which ſaide in their hearts, as it is in the Pſalme, *Let vs take to our ſelues the houſes of God in*

[b] Eccleſiaſt. diſcipl. pag. 114.

Pſal. 83. 11.

possession: so the remainder of that grounded learning, which was bredde vp in former times, is nowe through succession of time, almost cleane morne out:

Nec bona tam sequitur, quam bona prima fuit.

Insomuch, that there is neither sufficient maintenãce in those parts for any store of excellẽt learned men, nor yet many men brought vp among thẽ in this last reforming age, worthy of that wonted honorable maintenance.

God knowes we speake not this with a detracting spirit, but with griefe of hart: to see the ruines of the Ministery in particular, & generally of al profound learning in other reformed Churches. As likewise to stirre vp this whole Nation, to a thankefull acknowledgement of that singular blessing in this behalfe, which God of his goodnesse hath longe, and yet doth continue, vnto vs of this Realme. And with all, to put to silence the malicious ingratitude of those evill men, which looking vpon vs and this Church, through the coloured glasse of their præiudicate opiniõs, can see nothing among vs, *but defects & deformities, and abuses, and Enormities*, and the like. And therefore in their high discretion, would haue vs reduced & made conformable, to the calamities of other places.

Wheras (in truth, if we shal bring backe the eies of our minds frõ forraine parts, & indifferently (without either detractiõ or flattery) take notice of the presẽt state of this Church & Cõmõ-wealth; we shal easily discerne, that it were an incomparable happines for them, if all that professe the truth as it is in Christ Iesus, were in our cõditiõ.

We shal see, how that our Church governmẽt, is duly subordinat vnto the supreme civil state, & withal doth mightily support the same. That our Reverend Prelates (mẽ of singular worth, not to be matched in any one kingdome) though preferred vnto highes roomes; do yet cõtaine

taine thēſelues within ſuch bouds, as preſerue that eſtate, from creeping to any Papal corruptions. That our inferiour Clergy, by their godly & painful labours in their Vocation, haue bin, & are the moſt effectuall meanes, to ſettle the tranquillity of this land; by inducing mens mindes vnto piety towards God, Loyalty to their King, & Civill honeſty amōg thēſelues. That our people generally, (excepting ſome few Malecōtents of al ſorts, whō wee leaue to the mercy of the Magiſtrate) are invred vnto peace, accuſtomed to ſubiectiō, deteſt diſloyalty, & with al alacritie yeeld their obedience vnto their Soveraigne.

That the Colledges, the Cathedral Churches, the Biſhops, & other Miniſters of this Land, haue yet remaining vnto thē, (yet, after the many & great ſpoiles of this Church; which notwithſtanding, never proſpered vvith thē that got thē; but were as ruſt to the reſt of their ſilver & their gold, or as a Cāker, that fretted out themſelues, their poſterity, or their poſſeſſiōs:) that yet there is remaining vnto thē, more competent, & ſufficient maintenāce; more cōfortable & honorable encouragemēts: thē there are, vnto all other the reformed churches in Chriſtēdōe. Saravia de ſacrilegijs, ca 9.

That anſwerable thervnto, (to ſtop that mouth of Iniquity, which is wont to traduce vs, for *a dumb, vnlearned, Idoll Miniſtery*) there are at this day; more learned men in this Land, in this one Kingdome; then are to be found among al the Miniſters of the Religion, in *France, Flaunders, Germany, Poleland, Denmarke, Geneva, Scotland*; or (to ſpeake in a word) in all Europe beſides.

Which yet, may not iuſtly be imputed vnto vs for vanity. The Apoſtle that knew how to be abaſed, & to make himſelfe of no reputation; yet whē the impeaching of his perſonall giftes, was abuſed to the diſgrace of his calling: did without either arrogācy or folly, giue his Detractors 1. Cor. 9. 2. Cor. 12.

plaine,

plainly & roundly to vnderstand, that he was not inferior to the chiefe Apostles; nay that he labored more then they al; & so by his own iust defence & cõmendation, did free himselfe, his worth, & his Vocation, from their base and odious imputations. In a like case (we doubt not) a truth may be averred of our selues, even by our selues, without any ostentation at all; when it is so iniuriously impeached and troden vnder foote, to the high dishonor of God, the disgrace of his Gospel, and to the slander of this most Christian Common-wealth. Yea the rich mercies, that God hath eõtinued vnto vs, now these fiue & forty years, ought to replenish our harts with ioy; so that our lippes should breake forth with thankfulnes and sing, *Non fecit taliter omni nationi*; neither haue the Regions round about vs, beene made partakers of the like blessings.

Psal. 147. 20.

Now the Father of Mercies, and God of al Consolation, enlarge the wise and vnderstanding hart, of our thrice noble King, noble in birth, noble in wisedome, noble in al manner of good learning; assist him ever with his holy spirit, the spirit of Counsaile, of sanctificatiõ, & of truth: make him admirable in the swaying of this Scepter as was *Salomon* in al the world, as long as hee walked in the first waies of his father *David*: That so hee maye longe weare this mortal Crowne, in al abundaunce of Piety, Peace, & Prosperity; & hereafter obtaine that immortal Crowne, that Christ hath purchased for them, *which by continuance in well doing, seeke glory and honour and immortality.*

FINIS.